

THE RECORDER.

BOSTON, TUESDAY, OCTOBER 15, 1816.

VOL. I.

Religious Miscellany.

AL OF ABDUOL MESSEE
the Readers supported by the
Missionary Society at Agra in
written by Rev. Daniel Corrie.

[Continued from p. 164.]

Journal for June, 1814.

The person referred to met on May 26, is not gone to Berthopore; but has become anxious concerning the truth of the Gospel.

His friends sent for Abdool, and, at first, reproached him for having corrupted their relative, afterward so far reconciled as to partake of their dinner.

Heard that the head Mahometan has begun to preach, on a tomb in the city. He began a sermon on the miracles of Christ!

A person arrived from Meesee, from conversations with Munsoor when there, been convinced of the insufficiency of Islam, and now is disposed to embrace the Gospel.

A very interesting young man, ended with Molwee Munsoor, of Rangoon; was fond of some time, and acquired some knowledge of Arabic; but is fallen under depression of mind on account of his sins, and his melancholy appearance and serious manners confirm the truth of this assertion.

Having been long uneasy at Ramnagar, was directed to a Mahometan Glur who is a learned man and holy. After some time, derive from his conversation, he directed him to go on a pilgrimage to a tomb at Ajimer, to which is going, as he says, in search one who has no sin of his own for him. Of course, much pains were taken to point out to him Christ, as salvation for sin, and the Adoration of the Father. He appeared requested we would pray for him, and said that he had never anything so suitable to his case, as these words were created that he will certainly return from Ajimer. He has no hope of mind is to be obtained yet, having vowed to go, he must word.

Abdool left us to go to Ajimer, having been repeatedly urged by his father and family; both own account, and, as they relate of many who wish to learn on the subject of Christianity.

On his return in August.

Before his departure, it came in of reading the Church History under the rise of Mahometanism, notice having been given, a number of strangers attended, who with attention and respect.

A letter of the father of Molwee was sent to us, in which he had heard of his son's embraced Christianity; and that nothing in the Gospels from a son deserves to be called an heretic, according to Islam, he now looks upon him as a Believer in enemies reproach him with apostasy; to whom he can answer by laying the Gospels before them, and begging them to read and themselves—that he is sure above worldly motives in his and therefore greatly desires to learn from himself the tenets that have induced him to the Gospel.

Yesterday threatening letter for Molwee Munsoor, which him a little; but, in the evening, arrived from one of men, containing money to property of the whole Bible; come to beg his prayers, that he may be enabled to break the shackles by which he is now from embracing what he believes to be the truth.

The Mahometan referred instant, was advised not to his appointment at Berthopore, however, returned to-day to ascertain, information having been Rajah of Berthopore of his Christian Instruction and of course with Christians, the Rajah admission into the fort, his horse and arms, denied months' arrears of pay, and sent that he favored him greatly in off his head. This person wished to have remained acquainted himself with Christians, now he is at leisure, and to leave Agra till he can be instructed in the truth. He a Shanscrit copy of the Four Gospels, which he gave to the Rajah's brother, who had had several read to him, and continued interested thereby. One of the Meerut, being very ill to-day, with great earnestness friends to witness, that,

if he should die, he had embraced the Faith of Jesus, and wished to be buried after the Christian manner.

June 30.—The state of the schools remains much as usual. The one at home has increased to 17 Christian Boys, beside others; and the superiority of those entirely under our own control begins to be very evident. Two of the Christian Servants discover marks of a change having lately passed upon their minds; and, of the candidates for Baptism, two, especially, appear deeply in earnest.

Journal of a visit to Lucknow.

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disgracing yourself in the sight of the world." Mayut answered, "I am sorry for you, that you are ignorant of the way of salvation; and know not that HIGH ONE, who is preferable to Father, and Uncle, and all relations; who took the punishment of our sins upon himself, and through faith in which we obtain redemption; nor do you inquire after his word; and, when it is told you, you will not obey it." The two horsemen began to say warmly, "In the Day of Judgment we shall see; and you will never be forgiven." Mayut replied, "Those who believe not on the Lord Jesus Christ, such will be their condition: and now cease to urge me, lest you be offended yet more."

July 21.—The writer alighted in the Serai (Inn) where seven or eight Moonshees (great men, needy in regard of religion, but wealthy in respect of this world; having their eyes darkened, and their ears stopped and filled, with their own importance) for the punishment of my sins, were my neighbors. As soon as I said to the keeper of the Serai, "I am a Christian: let new vessels be brought for our use, for which we will pay; and afterward do not complain that we have defiled your vessels." One of the Moonshees asked of Mayut my name. Mayut told him; when he began to laugh, and said, "Oh, it is that accursed one, is it?" Another of them, coming up to me, said, "I am acquainted with you." I said, "You have perhaps inquired my name of some one." He answered, "Thy name is more known in this country than Satan's." I said, "Why do you reproach me? I was one of you." He replied, "Therefore we are offended with thee; because, from being a Musselman, thou hast become a Feringee. Moreover thou leadest others astray, and studiest to do so. If thou thinkest to exalt thyself among the English by introducing these errors, thou wilt never succeed." I answered, "Brethren, whoever strives to exalt himself or to curry favor with the English, the grace of God will not be with him. Be not angry. Stand in awe of God; and examine the word of his only Son Jesus Christ our Lord; and consider which is the true religion, and what is the dignity of the only begotten Son: and, after having understood these matters, if you reproach me—well. But the Lord Jesus Christ has declared, *If all manner of evil be spoken of you falsely for my name's sake, rejoice, for great is your reward in heaven.*" I continued arguing with these people till midnight. At length they were silenced, and two of them took copies of the translations; and, next morning, these two made many apologies for what had escaped them in the heat of argument. Perhaps they may gain good from what passed.

July 22.—Met with a few men on the road, named Ghulam Jadir. He appeared in distress, and his bundle was wet from the rain. I asked him to ride with me, which he accepted. He began conversation by saying, "In that grove were 30 or 40 poor people talking among themselves that they knew you; that you live at Agra, with a Sahib, who had, by distributing charity, preserved their lives during the famine last year. Who is that Sahib?" I heard at a distance last night, the conversation which you held with the Moonshees, but could distinguish no further than that you took the side of Christianity, and silenced them.

I began to explain the substance of the Gospel, as the Holy Spirit enabled me. In the evening, when we were at worship, this man, of his own accord, joined us, and observed, "Whoever speaks ill of this religion does evil. Pray, sir, give me a copy of the Gospel, and I will read it." He, accordingly, took a copy with gladness. God grant that the Holy Spirit's grace may so be upon that man, that discovering his sinfulness, he may believe on the Lord Jesus Christ, and follow no longer after lies!

July 25.—In the grove, near where we passed the whole night, there were many of the Police Light Horsemen who knew me, and the Jemadar whom you recollect at Allahabad. All of them came to me in the Serai, and began to boast greatly of their religion and their race, saying, "Observe how long we have served the English Company, and remain firm in our religion." I said to them, "Well: but, brethren, you are not acquainted even with your own religion; and what things are forbidden by your religion, those you do. Then will you act according to your religion, when you attend to daily prayers, and abstain from liquor, and avoid fornication. Let every one attend to the evil of his own heart. To pride yourselves thus, and neglect seeking after God, and fancy yourselves great: by what means can you suppose this right? God grant that you may begin to seek the salvation of your souls!" One of them said, "Cannot our souls do well in our own religion?" I replied, "So long as you know not the true God, and believe not in his only-begotten Son, and are not partakers of his grace, I tell you truly, your souls cannot find good." On this they began to laugh, and say, "What have you to do

with our good or evil?" They then arose, and said one to another, "This person desires to make us Feringees, like himself; but we will never agree."

July 24.—We put up again at Merankee Serai. There a descendant of Mahomet, with a white beard, named Meer Noor Ali, came to me, and, saluting me after the Mahometan manner, sat down beside me, and inquired whence I came. I answered, "From Agra." He said, "I would know from you the state of things there; for I have heard, for some time past, that many people are becoming Christians; and that a Sahib is come from Calcutta; and, with him, a very learned man who turns away many Mahometans from the faith. You are a Mahometan: from you I shall know the truth of this report." I answered, "God keep me from becoming a Mahometan! I was a Musselman; and, by the grace of God, have obtained a Christian Name. May God keep me in that faith until death!" Greatly wondering, he said, "Perhaps you are of those very people." I replied, "Through the grace of God I am; and may God continue me a partner with Christians!" On that he began to say, "What race were you of?" I said, "I was nobly born; but, by proof and conversation, I discovered that there is no salvation but through the Lord Jesus Christ: and, by proofs from the Law, and the Gospel, and the Prophets, this is certain, that whatever excellency the Mahometans ascribe to Mahomet, all belongs to the Lord Jesus Christ." He answered, "I adjure you, by God, tell me truly, in any part of the Law or Gospel is there a prophecy in favor of Mahomet?"—"I cannot answer, from respect to you, lest you should take it ill." He answered, "I will not take it amiss, whatever you may say." I replied, "I speak the truth, in presence of my Lord Jesus Christ, that there is nothing said in favor of Mahomet, in the Law or the Gospel; but the Lord Jesus Christ has said, *After me, false prophets will appear.* If you can suppose this has any respect to Mahomet, there may be something in it." On this, he said, "If this be true, then our religion is altogether false." Then I answered, "Know, for certain, if this religion had not been false, then we had never embraced the Christian religion. Now you are at liberty: I would not compel you, but, as a friend, entreat you. Since your life is far gone, if you would search for truth, it would be greatly to your advantage." He appeared anxious, and said, "Shew me what I should do." I answered, "Examine the Gospel." He said, "Where shall I find the Gospel?" I produced a copy of the Four Gospels, and of the Epistle to the Romans. He asked, "Alter what manner do you worship?"—I shewed him the Prayer-book, translated; and he staid till evening, and looked over the whole, with the Forms of Baptism and Burial of the Dead, and the Treatise on Baptism (abridged from Archbishop Cranmer,) and, in the evening, went away pleased, saying, "May God be gracious unto you! you have made me very happy. How shall I address myself to God in prayer?" I said, "Pray after this manner: O God, for the sake of thy Son, the Lord Jesus Christ, grant me to know the true religion which thou dost approve;" and, opening the Gospels, I pointed out to him the Lord's prayer, and wrote down for him the ten commandments. He expressed earnestness, on departing, the evil of his nature, and his great sinfulness. I prayed, "The grace of the Holy Spirit be with you." He answered, "Amen."

(To be continued.)

Appeal to Christians on the Duty of Propagating the Gospel.

[The Editor of the Missionary Register, a valuable English publication commenced in Jan. 1813, introduced his work to the public with the following eloquent Address, on the Duty of Propagating the Gospel.]

Of all the blessings which God has bestowed upon mankind, the Gospel of our Lord and Saviour Jesus Christ is the greatest. It is the sovereign remedy for all the evils of life, and the source of the most substantial and durable benefits.

Under its benign influence, the understanding is illuminated by the light of truth: pure and holy principles are implanted in the heart: the passions, those fruitful causes of vice and misery, are regulated: the whole conduct is reformed: peace reigns in the breast: and a well-founded hope beyond the grave soothes the sorrows of life—fallen man becomes a new creature, happy in himself, fulfilling the will of his maker, and living to his glory.

In social and in civil life also, wherever the Gospel is cordially received, its benefits are equally experienced. The husband and wife, the father and son, the master and servant, at once learn from it their respective duties, and are disposed and enabled to fulfil them. Human intercourse is sweetened by the charity which it inculcates. A mild and equitable spirit is infused by it into

legislation and civil government. Rulers become the fathers of their people, and subjects cheerfully yield obedience. Civilization is promoted upon sure and permanent principles, and nations are taught by it to dwell in friendship with one another.

Such are the benefits which Christianity is calculated to diffuse in the world. But these are its least blessings. It not only meliorates the state of man in society, but it saves his soul. It cancels his guilt, reconciles him to God, raises him from death to life, makes him an heir of the kingdom of heaven, and crowns him with glory and immortality.

It has pleased God to awaken, of late, a general zeal for the propagation of Christianity through the world. Various denominations are exerting themselves in this great cause.

The *Baptist Dissenters* have, since the year 1790, supported a successful Mission in the East. The *Wesleyan Methodists* have long labored, with indefatigable exertions, in the West India Islands. The *Missionary Society* has sent Missionaries to the Islands of the Great South Sea, to the Hottentots at the Cape of Good Hope, and to other parts of the world. Societies likewise in Scotland, and in various parts of America, and in other places, are all pursuing the same grand design of advancing the kingdom of Christ among the heathen.

In the *United Church of England and Ireland*, two venerable Societies have long been engaged in the excellent design of propagating Christianity abroad: the *Society for Promoting Christian Knowledge*, and that for *The Propagation of the Gospel in Foreign Parts*.

There is no need here for unholy rivalry. The wide world is before us. There is more than room for all the efforts which the various bodies of Christians in Europe, in America, and in the East, may be able to make for ages to come: five or six hundred millions of Pagans and Mahometans in Asia, and one hundred millions (if not double that number) in Africa, are perishing for lack of knowledge!

The providence of God has weakened the Church of Rome, made her tremble for her own existence, shut her up from making any efforts even to maintain the missions which she had established, and suffered her professed children to alienate to their own ambitious schemes the revenues by which those efforts were supported; yet, in the mean while, in the Protestant Church, a holy zeal has been kindled for the salvation of the Heathen. An earnest desire to diffuse the knowledge of the Scriptures has pervaded every part of the empire, is discovered throughout the Continent itself, wherever the Christian mind is left at liberty to express its feelings, and animates both the Western and the Eastern World! The field of labor is most ample: the prospects of usefulness are great: and the call on Christians in general, and particularly on the Members of the Church, is now made with a confident expectation that it will be felt and answered.

Let every man give, as he is able, to all such institutions as aim with simplicity at the same great object. It cannot be expected, that the conversion of the world will be effected, but by the simultaneous efforts of various bodies of Christians; yet Christians may be allowed to support, and in truth ought to support, most strenuously, the efforts of that body to which they have, of deliberate choice and settled conviction, attached themselves.

CHRISTIANS! the obligation, which lies upon you to join in this sacred cause, is infinite. Your own ancestors, in this very island, once worshipped dumb idols: they offered human sacrifices; yea, their sons and their daughters unto devils: they knew not the truth: they had not heard of the name of Jesus: they lived, they died, without hope, and without God. Before the preaching of the Gospel of Christ, no Church here existed, but the temple of an idol; no priesthood but that of Paganism; no God but the sun, the moon, or some hideous image. To the cruel rites of the Druidical worship, succeeded the abominations of the Roman Idolatry. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; in Bangor, the temple of Minerva; at Malden, the temple of Victoria; in Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona; in London, on the site of St. Paul's Cathedral, the temple of Diana; at Westminster, where the Abbey rears its venerable pile, a temple of Apollo.* But, mark the contrast: you now are a favored nation: your light is come: the glory of the Lord is risen upon you: all these heathen rites have ceased: the blood of the victim no longer flows: an established Christian Church lifts its venerable head; the pure Gospel is

* This Survey of ancient British Idolatry is taken from a Sermon of Dr. Plaife, preached, in 1573, before the University of Cambridge.

preached; ministers of the sanctuary, as heralds of salvation, proclaim mercy throughout the land—while civil and religious liberty have grown up under the benign influence of the Gospel, that sacred tree, the leaves of which are for the healing of the nations.

CHRISTIANS! to whom, under God, do you owe all these blessings? You owe them to that man who was the first Missionary to Great Britain. He came with his Bible and his life in his hand, ready to be offered. He came with the love of God shed abroad in his heart, willing to die for His sake who had died for him; seeking not yours, but you; inspired with holy ambition to be the means of translating you from the kingdom of Satan into the kingdom of God's dear Son. He came supported by the ALMS of the Church, and the PRAYERS of all the faithful in Christ Jesus, who greatly longed for you in the bonds of the Gospel.

The obligation, which once was thus conferred on you, you are called on now to confer on others. Every blessing which you now enjoy, whispers, *Freely you have received, freely give.* All the Church of Christ expects it. Nations yet in darkness, taught to regard your island as the seat of religion, liberty, and wealth, expect this boon at your hands. Holy Angels, who rejoice over a sinner that repents, expect from your pious exertions an increase of their joy. The Church triumphant now in glory, the spirits of the just made perfect, the godly fellowship of the prophets, the noble army of martyrs, and the ambassadors of Christ, who once labored in word and doctrine on earth, now look to you, in these latter days, by your zeal, liberality, and activity, to increase the number of the faithful; to collect the scattered sheep of the good Shepherd; to fulfil the object of their prophecies; to advance the good cause, for which they were ready to suffer the flames of martyrdom, and counted not their lives dear even unto death.

The benevolence of the English has often been applauded; the deaf, the dumb, the lame, the blind, the afflicted, the fatherless, the widow, have often made their appeal to you, and never in vain. But the cause which now solicits your charity is still more affecting. It is to save him who is ready to perish. It is, that the habitations of cruelty may become the dwellings of peace; that the wilderness and the solitary places of heathen darkness and superstition may be glad and rejoice in the tidings of salvation, and resound with the name of the Lord our righteousness.

To Christians nothing more need be said, to point out their obligation to contribute to a design so excellent, as that of saving souls from death. If St. John could say to such as refused to relieve the bodily wants of their brethren, *Whoso hath this world's good, and seeth his brother have need, and shutteth up his towels of compassion, how dwelleth the love of God in him;* with how much greater force might this exhortation be addressed to such as refused to concur in alleviating their spiritual miseries!

Surely it is beyond dispute that it is the duty of every Christian Church, and of every individual Christian, to contribute to this grand attempt of Christian Mercy—this greatest of all Christian Charities. We may, through the grace of our Lord Jesus Christ, thus become the means of bringing heathen nations to the knowledge, love, and practice of Divine Truth. Mark the blessed fruit—schools will instantly spring up; hospitals be built; the needy relieved; the oppressed set free; and the habitations of cruelty will become the residence of joy and peace.

That minister fails in his duty to his Master, who does not endeavor to awaken prayer and liberality in respect to the Heathen World: and that congregation fails also in its duty, which is cold and tardy and reluctant in obeying such calls. The time we may hope will arrive, when every Christian Congregation in the Empire, in addition to its local charities, will have its Missionary and Bible Associations.

The promotion of Missions and the circulation of the Scriptures are two parts of the same great plan. Many circumstances concur to render a Bible Society an object of more ready and general attraction than a Missionary Society. Yet both are necessary: and both constitute together that complete plan, by which we are to be workers together with God in the conversion of the world.

Religious Intelligence.

MONGUL TARTARS.

Letters have been received by the Directors of the London Missionary Society, from Messrs. Paterson and Pinkerton, at St. Petersburg, inclosing extracts from the Journal of Messrs. Schill and Huebner, Missionaries from the brethren's church at Sarepta to the Monguls, for the assistance of whom the Missionary Society has liberally contributed.

It appears that they were warmly recommended to Prince Thuemens, by the Russian Prince Galitzin, the well-known friend of the Bible Society. They were kindly received, and are now engaged in learning the language. The following is a literal translation of a letter from

Prince Thuemens to Prince Galitzin, in answer to a letter from the latter, accompanying 2 copies of St. Matthew's Gospel in the Calmuc or Mongul language.

Letter of Prince Thuemens, to Prince Alexander Galitzin, President of the Russian Bible Society, in Answer to a Letter from the latter, accompanying two copies of the printed Translation of the Gospel according to Matthew, in the Calmuc or Mongul language.

To our high exalted Lord and Emperor's Privy Counsellor; Head of the spiritual Affairs of the Foreign Confessions, President of the most excellent Bible Society, and Knight of several Orders, his Highness Prince Alexander Galitzin.

The Prince of the Khoschots, Major Thuemens, writes the following humble Answer:—

Your letter written to me in the last

wooden swine year the 1st of the mouse-month, together with two copies (neatly bound in yellow and red coverings) of the history, translated into our Mongul language, of the merciful God Jesus Christ, I have received to my great joy, the 19th of the first tyger-month, and read in the same. You charge me, 1st, to read the word of God contained in this book, for my own salvation; and to procure my subjects an opportunity of hearing it, and being benefited by it.—2dly, To be helpful to the two men, Gottfried Schill and Christian Huebner, who arrived from Sarepta with us last spring, that they may learn our Mongul language, which they are desirous of acquiring, and that I may give them aid and assistance towards supplying their wants and affording them protection. In consequence of your first order, not only I read the word of the most merciful God Jesus Christ, but I have also presented our Lama with copy of the same, who is reading it with the clergy. Concerning my other subjects, I would fain cause them to be assembled this winter, for the purpose of getting this book publicly read to them; but this is not practicable, on account of the severe season. However, as in May next, from the 8th to 15th, the chief men of my people commence a pilgrimage, to attend a religious solemnity, and meet for prayer, it is my intention to order this book to be read to the whole devout assembly, fulfilling thereby your commands. The result thereof I shall, through God's grace, have learned: Jesus Christ had no other learning than his parents taught him, and the apostles were unlearned men. It is enough if we are taught of the Spirit.—We asked him if he crossed himself before these pictures? he replied, *'That we cannot do; you know the commandments,'* and here he repeated the first and second. Are you obedient to the laws? *'As far as do not interfere with our religion or our faith.'* Respecting the two men, Gottfried Schill & Christian Huebner, who are learning the Mongul language, I have assisted them in various ways, according to your desires: and have assigned a man to be their teacher, who is well learned and versed in our doctrine and writings, under whom they are studying the system of our God's (Mythology) in the books, entitled *'Bodihu Mour, Arwan Sokoh, and Alteni Gerrel.'* I shall likewise in future, in obedience to your commands, not be negligent to protect and care for them. And now, our high exalted Emperor's enlightened and wise minister, endowed with great fame throughout the whole extensive Russian Empire, most noble Lord and Prince! you have most agreeably surprised and rejoiced me with your most gracious letter; and it is my ardent desire, that you would likewise honor me in future with writing to me; for which favor, bowing the knee, I most humbly ask you. My Lord, if you will have the goodness to satisfy this my desire, I beg you would cause the letter to be enclosed to Iwan Kapsky, postmaster in Astrachan; he has the care of sending all letters to me, and I almost regularly, every post-day, dispatch messengers to Astrachan, for the purpose of fetching my letters. I now live in my solidly built house, 72 wersts upwards of Astrachan, upon an isle belonging to me in the Wolga, called Scambag.—Wishing you health and prosperity, I recommend myself to you, bowing a knee.

(Signed) THUEMEN DSCHIRGALANG,
and sealing it with my seal.

Written in the fire-mouse year, the 17th of the last tyger-month, in my solid built habitation upon Schambag, according to the Russian Chronology, Jan. 4th.

Alluding, it is supposed, to the more general custom of living in tents, when travelling.

RUSSIAN COSSACKS.

Extract of a letter from Mr. Paterson, dated Petersburgh, 28th Sept. 1815.

In a short tour from Petersburgh, we fell in with a Colony of Cossacks, consisting of about ninety persons, who are in these quarters for the word of God and the testimony of Jesus Christ. They belong originally to the Don, and are of the sect of Duhaberitz, of whom you will find some particulars in Pinkerton's Greek Church. Since they came to Finland, they have had no books among them, not even a single copy of the Scriptures. We had a long conversation with one of them, who could not read, and yet he answered all our questions in the language of Scripture. We asked if they had any priests among them? He answered, *'Yes, we have a Great High Priest, who is holy, harmless, &c.'* Have you baptism? *'We are baptized with the Holy Ghost, and with fire.'*—Have you Communion? *'We have communion with the Lord Jesus daily.'* Have you churches? *'I hope you do not think*

that churches are built of wood and stone; wherever two or three are met together in Christ's name, there he has promised to be with them; and there is a Church of Christ. We have conversed about God for more than an hour, and are of one heart and one soul, we are a church when you will. With the so called churches we can have nothing to do, as they admit drunkards, &c. &c.; but a Church of Christ is holy, and all its members must be so too. You will find no such people among us." What is your opinion of the new birth? reading him the passage in John iii. "We are born the first time when we are born of our mother, but the second time when our hearts are changed by the word and spirit of God, when we are led to hate what we loved, and love what we hated formerly, when we give over living in sin; not that we are perfect in this world, but we have no pleasure in sin as before."

What do you think is meant by being born of water and of the spirit? "By water is not meant baptism, but the word of God; for we are born of the incorruptible seed of the word which liveth and abideth for ever; and as it is the Spirit by whose operation this is effected, so we are said to be born of the Spirit; that which is born of the flesh is flesh; so you see we are not Christians, or born again, as we come into the world, we do not inherit it from our parents." But seeing you cannot read, how came you to know all this? "I wonder you ask such a question. Has not Jesus promised to be with his people always, to the end of the world; and has he not promised to give them his Spirit to teach them all things?" He has said, when you are brought before governors and kings for my sake, take no thought how or what you shall speak, for it shall be given you in the same hour what you shall speak; now I believe the promise. I have often been called to answer for my religion, and I have always found Jesus true to his word. And here now, when called to come before you, I prayed God to fulfil this promise to me, and he has done it. You see I speak freely, and you seem satisfied with me. You are the first we have ever met with in this place who understood us. You must be taught by the same spirit." Can any among you read? "There are some among us who can read: but you seem to lay much stress on reading and being learned: Jesus Christ had no other learning than his parents taught him, and the apostles were unlearned men. It is enough if we are taught of the Spirit." We asked him if he crossed himself before these pictures? he replied, *'That we cannot do; you know the commandments,'* and here he repeated the first and second. Are you obedient to the laws? *'As far as do not interfere with our religion or our faith.'* Respecting the two men, Gottfried Schill & Christian Huebner, who are learning the Mongul language, I have assisted them in various ways, according to your desires: and have assigned a man to be their teacher, who is well learned and versed in our doctrine and writings, under whom they are studying the system of our God's (Mythology) in the books, entitled *'Bodihu Mour, Arwan Sokoh, and Alteni Gerrel.'* I shall likewise in future, in obedience to your commands, not be negligent to protect and care for them. And now, our high exalted Emperor's enlightened and wise minister, endowed with great fame throughout the whole extensive Russian Empire, most noble Lord and Prince! you have most agreeably surprised and rejoiced me with your most gracious letter; and it is my ardent desire, that you would likewise honor me in future with writing to me; for which favor, bowing the knee, I most humbly ask you. My Lord, if you will have the goodness to satisfy this my desire, I beg you would cause the letter to be enclosed to Iwan Kapsky, postmaster in Astrachan; he has the care of sending all letters to me, and I almost regularly, every post-day, dispatch messengers to Astrachan, for the purpose of fetching my letters. I now live in my solidly built house, 72 wersts upwards of Astrachan, upon an isle belonging to me in the Wolga, called Scambag.—Wishing you health and prosperity, I recommend myself to you, bowing a knee.

(Signed) THUEMEN DSCHIRGALANG,
and sealing it with my seal.

Written in the fire-mouse year, the 17th of the last tyger-month, in my solid built habitation upon Schambag, according to the Russian Chronology, Jan. 4th.

Alluding, it is supposed, to the more general custom of living in tents, when travelling.

—

AMERICAN MISSIONARIES.

Extract of a letter from the Rev. Samuel Newell, Missionary in India, dated Bombay, Dec. 8, 1815.

I can now inform you that we are at length permanently established in Bombay, by the authority or rather permission of the Court of Directors. This joyful information was communicated to us a few days ago by Sir E. Nepean, the governor of Bombay. We now hope for an addition to our number, especially since brother Nott has left us. There

is every reason to hope and expect that two or three more of our brethren would be permitted to settle here and join us in the glorious work of preaching Christ to the Heathen. We need an addition to our present establishment very much. We have three great objects before us, the ministration of the word of life to a great multitude of people wholly given to idolatry; the instruction of the rising generation, by the establishment and superintendance of schools; and the translation, and printing of the

Scriptures in the Mahratta language—We have made a beginning in these three departments of our work, but we feel that two men are insufficient to prosecute so arduous a task with facility and dispatch. The harvest is great indeed, and the laborers few.

With respect to Persia, concerning which you make some enquiries, the King of course is a Mahometan, but he seems to be very tolerant to Christians. I have written home a great deal concerning Western Asia, and you may probably see my communications on that subject before this reaches you—this must be my apology for not enlarging on that point here.

New Missionary Establishment proposed.

[We are requested to publish, for the information of the Christian public, generally, and of the Missionary Societies concerned, particularly, the following letter, received by a gentleman in the vicinity of Boston. The plan here proposed appears to us worthy of consideration. Ministers and private Christians of intelligence on the ground, can better direct to the proper places, and regulate, the labors of Missionaries, than those who reside at a distance.]

Marietta, Sept. 26, 1816.

SIR—Viewing it of great utility, that Christian Missionaries act in concert; and, whereas no such concert is known in this Western country;—We, the subscribers, do respectfully submit, to the consideration of the Missionary Societies in the Eastern section of the Union, the following Plan of a Missionary Establishment for the State of Ohio.

1. It is recommended that all the Missionaries, appointed to labor in this State, hold a General Meeting at Granville, Licking county, on the first Wednesday of Oct. 1817.

2. That each Missionary bestow his labors on such county, as shall be thought most advisable by the Establishment.

3. There shall be, annually, at the seat of the Establishment, a General Meeting of the Missionaries, to make report of their labors and success for the past year; a summary of which shall be laid before the Societies supporting the Establishment;—and also to concert such measures as they shall deem best calculated to promote the cause of religion within their own bounds.

4. Should any Missionary of this Establishment act unbecoming the character of a Christian Missionary, it shall be the duty of this Establishment to inform the Society from which he was sent.

5. Any Bibles or Tracts, forwarded to the Establishment, shall be faithfully disposed of, agreeably to the wishes of the Donors.

6. In regard to church government, the Missionaries of this Establishment are to take, for their rule, the Plan, jointly recommended by the General Assembly of the Presbyterian Church and the General Association of Connecticut.

7. Any Missionaries, wishing instructions, relative to their labors, previous to the first General Meeting of the Establishment, can receive the same, on application to the Rev. Timothy Harris of Granville.

The above plan, Sir, is deemed best calculated to unite the efforts and secure the pecuniary aid of the people in this country, do lasting good, and prepare the way, by gathering churches and forming congregations, for the permanent settlement of gospel ministers. It will also open a more inviting door for the employment of ministers who have families, and afford them much encouragement. It is also thought advisable that a similar Establishment be formed in every neutral State and territory, as early as possible; that all Missionary Societies may know where to send their Missionaries, and have them labor to the best advantage.

Not knowing who the Secretary of the Massachusetts Missionary Society is, we beg leave, Sir, to address this letter to you, with a request that you would lay it before the Board, Committee or Directors of that Society, as early as possible; and also, (in case the Foreign Mission Society are turning their attention this way,) before their honorable Board. By so doing, you will oblige, yours, &c.

LYMAN POTTER,
SAMUEL P. ROBBINS,
TIMOTHY HARRIS,
BURR BALDWIN, Missionary.

P. S. Possibly the publication of the above plan, may be of use. You are at liberty, Sir, to make any use of it, and also of the letter, that you may think proper. The country is deplorably destitute; and it seems as if something must be done.

This is not only about the centre of that of the State, in point of territory; but also the centre of that part of the population of the State, which are, most, the objects of Missionary charity.

A letter from Ohio, says—"The Ohio Bible Society," have lately received a grant of one hundred pounds sterling, from the "British and Foreign Bible Society."—Since the formation of the Society, 1816 Bibles and 68 Testaments, have been distributed.

By a letter received from New-York, we learn that the British and Foreign Bible Society have made a donation to the American Bible Society of five hundred pounds sterling.

The number of Auxiliaries to the American Bible Society, now known, is 48.

Theological Seminary at Harlaem.

For information.—The 8th Anniversary of this Seminary was held in Sept. last. We are to publish in a future number, give a list of the students having completed their course of study left the Seminary, and have all obtained license to preach. The number of the students now remaining in the Seminary is 14 others originally belonged to it, all of whom were prevented from continuing their course of study in the Seminary, by embarrassments of various kinds.

The Junior Class for the next session has not yet been examined. The vacation takes place at the close of Nov. next. For a summary of the number of the Students educated at the Institution was organized, see No. 27, page 107.

Tolland Foreign Mission.

At the late Annual Meeting of the Auxiliary Foreign Missionary Society of Tolland County, Connecticut, was preached by the Rev. Strong, of Somers. The officers of the Society for the ensuing year, Rev. NATHAN WILLIAMS, D. D., Rev. AMOS BASSETT, Sylvester Gilbert, Esq. Vice-Pres. Rev. ROYAL TYLER, Recording Secy. Rev. ANSEL NASH, Corresponding Secy. JOHN HALL, Esq. Auditor.

This Society was formed in Sept. The contributions to it hitherto have been very small. But the annual meeting this year better attended, and the amount of subscriptions considerably increased.

After the sermon, the audience invited to tarry in the house, and witness the proceedings of the Society. Some information was communicated, relating to the Missionary Establishment at Bombay.

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THE RECORDER.

BOSTON:
TUESDAY, OCTOBER 15, 1816.

Arrival of the Missionaries at Ceylon.

By the arrival at Salem of the ship Herald from Calcutta, information has been received from the brig Dryad, which sailed from Newburyport last October, with the American Missionaries on board. Two letters were received in Newburyport from the cargoes, who inform us that they arrived at Colombo in Ceylon, (not Calcutta, as stated in some newspapers,) on the 23d of March last, after a very pleasant voyage. Their labors of love among the ship's crew, in giving them religious instruction, were blessed—two of the crew, it is hoped, became through their instrumentality the subjects of Divine Grace. The Missionaries met with a cordial reception from the Governor of Ceylon, who expressed his willingness that they should pursue their work in Colombo, or any other part of Ceylon. From the English and Baptist Missionaries at Ceylon, they received the most Christian attention. At one of their houses, they were invited to reside, till they could be better accommodated. In a few days, the dwelling-house belonging to Rev. Mr. Norton, a Baptist Missionary, becoming vacant, they established themselves in it, and the Supercargo had the pleasure of dining with them at their own table. The Brethren and their Wives were in perfect health. Mr. Warren, in the words of the writer, "is a new man," and Mrs. Poor is as well as any of the ladies. The Dryad, who is now it is supposed on her passage from Calcutta, is expected in a few weeks, with despatches from the Missionaries themselves.

NOTICE—Agreeably to the third resolution of the Meeting for promoting the object of the American Bible Society, there will be a general meeting on Thursday next, at 3 o'clock, P. M. in the Representatives Chamber in the State-House, to adopt such measures as may be considered beneficial for securing the most efficient support to the American Bible Society. All who feel interested in this great concern are invited to attend.

Mathe Convention.

The Convention met on Monday, Sept. 30, consisting of 200 members. On Tuesday, Hon. WILLIAM KING, was chosen President; Samuel K. Whiting, Esq. Secretary. The Rev. President Appleton opened the Convention with prayer. Several Committees necessary for the organization of the Convention were appointed, and a committee of thirteen to examine the returns of votes on the question of Separation. The report of this last committee has been accepted, 103 to 84, and the Convention adjourned until Dec. next. By accepting this report, they have agreed to postpone until the adjournment any further consideration of the returns of votes. Have voted that as they understand the Separation Law, the majority of Yeas is to the majority of Nays, a majority of five to four at least, of the votes returned: To appoint committees, one to apply to the Legislature of this State to ratify and confirm its consent that Maine shall be a separate and independent State;—another to report a Constitution—and a third, to make application to Congress to admit Maine into the Union; and so to alter the Laws that the Coasters of Maine may be released from additional embarrassment.

A List of COUNTERFEITED BANK BILLS in circulation, alphabetically arranged.

Boston Bank, 1, 3, 5 and 10 dollar bills—many in circulation, and well imitated. *Berkeley* Bank, 3 and 10 dollar bills—few in circulation. *Bank of Bristol*, 5 dollar bills—many in circulation. *Commercial Bank*, at Bristol, R. I. 1 and 10 dollar bills, well imitated—not many in circulation. *Concord Bank*, W. A. Kent, Cashier.—2 dollar bills. *Cheshire Bank*, at Keene, 3 and 10 dollar bills, old Corporation, tolerable imitation—but few in circulation. *Exchange Bank*, at Providence, 1, 2 and 3 dollar bills, many of one in circulation, and hard to distinguish from the genuine. *Eagle Bank*, at New-Haven, payable at New-York, 5 and 10 dollar bills, well imitated. *Exeter Bank*, 2, 3, 5 and 10 dollar bills—well done. *Hartford Bank*, 2 and 3 dollar bills, well imitated. *Manufacturers' and Mechanics' Bank*, Boston, 2 and 3 dollar bills, poorly done—signatures pretty good. *New-Haven Bank*, payable at New-York, 5 dollar bills—well done. *Norwich Bank*, 5 dollar bills—few in circulation. *Newburyport Bank*, 3 dollar bills—scarce. *New-London Bank*, 1 and 5 dollar bills—well imitated. *New-Hampshire Bank*, at Portsmouth, 1 and 10 dollar bills, few in circulation. *Narraganset Bank*, at Wickford, R. I. 1 and 2 dollar bills—well imitated. *Nantucket Bank*, 3 dollar bills, well imitated. *Pacific Bank*, at Nantucket, 5 dollar bills—well done. *Providence Bank*, Nantucket, and *Phenix Bank*, Hartford, have bills altered from a smaller to a larger denomination. *Rhode-Island Union Bank*, at Newport, 5 and 10 dollar bills—mainly in circulation, and well done. *Union Bank*, Boston, 1, 2, 5 and 10 dollar bills, old plates, well imitated—few in circulation. *Worcester Bank*, 5 dollar bills, old plates, well imitated—few in circulation. *Warren Bank*, 1 and 3 dollar bills.

There are several other denominations of counterfeits in circulation, of the Banks south of Connecticut, and several bills altered from one denomination to another, and well done—but by holding the bill up to the light, are easily discovered. This is done at the request of several gentlemen, by GILBERT & DEAN.

Old State House, No. 16,

South Side, Oct. 12, 1816.

Hon. Mr. LLOYD is proposed as the Federal Candidate for Representative to Congress, from this district, in the room of the Hon. Mr. Ward declined.

JONATHAN JENNINGS, Esq. late a member of Congress, has been elected Governor of Indiana.

Dartmouth College has received a donation of \$1200.

Gov. Plumer, of New-Hampshire has ap-

pointed Thursday, the 14th of Nov. to be ob-

served as a day of Thanksgiving.

FOREIGN SUMMARY.

Of Algiers.

An officer of the navy of the United States, writes from the frigate *United States*, under date of Gibraltar bay, July 28th, thus: "When I last wrote you by the John Adams, in April last, war appeared inevitable, unless our government should consent to purchase with a present, what might be enforced by the bravery of our arms. The expiration of the armistice, then entered into by our Commodore, I believe is at hand; but whether the Algerines will choose to add a new enemy to the British and Dutch, or whether our government will choose to comply with their demands, as well as the insolence of the bankrupt Spaniards, must finally determine the question of Peace or War."

NEW-YORK, Oct. 11.—The ship Madalena, Capt. Welden, arrived at Philadelphia, in 33 days from Teneriffe. Four days before the Madalena sailed, the British packet Brazil arrived off the port in 11 days from Gibraltar, and her commander, stated that the Bey of Algiers had been put to death, and his son proclaimed successor; and that, on assuming the reins of Government, the son immediately annulled the Treaty which the father had made with Commodore Decatur. He also stated, that the American and British Squadrions were to unite in the attack upon Algiers; and confirmed the account of the capture of the British packet Walcheren, by an Algerine Cruiser. What reliance is to be placed in the reports of the English Commander, we know not. He must have left Gibraltar two or three days later than the latest advices before received.

From Mexico.

Don Manuel de Herrado, the named Minister from the Congress of Mexico, residing at Matagorda, under date of Aug. 24th informs, that Gen. Vitoria, of the republican army, was before Cordova and Orizaba the 18th July.—That another General was marching to occupy Guazacualco:—That Gen. Bustamante had beaten, and was pursuing the royalists:—That the royalist General Arredondo had fallen back on Monterrey, in Leon, and the royal regiment of Estromadura had evacuated St. Antonia, in Tejas:—That Col. Piore, commanded in the north, waiting for Gen. Toledo from the U. S.:—and that the new Congress was about to convene, to introduce a new and energetic order of things; and ensure the emancipation of Mexico. When the people were electing their members of Congress, they carried in procession likenesses of WASHINGTON and FRANKLIN.

New Prize Court.

The Revolutionists at Matagorda have established a Prize Court, and have condemned several Spanish vessels, one of them valued at half a million of dollars.

Interesting.

Capt. Fowler, arrived in New-York from N. Orleans, informs, that the U. S. schooner *Firebrand*, Lt. Cunningham, had arrived there in distress, having been attacked five days before by two Spanish gun-brigs, off the coast of Mexico, and having had one man killed.

Other accounts say the vessel was captured.

DOMESTIC SUMMARY.

During the late term of the U. S. Circuit Court, held in Chillicothe, Ohio, Benjamin Hunt, formerly employed in carrying the mail on the Wheeling route, for having robbed said mail, was sentenced to hard labor in the State-Prison for five years, and to pay to the U. S. \$1,844.

During the same term, Thomas W. Noble, for having in conjunction with one James Essex, assaulted John G. Hicks, mail carrier from Wheeling to Zanesville, on the highway, and robbed the mail of a great part of its contents, was condemned to four years imprisonment, at hard labor in the State-Prison.

A young gentleman of respectable connexions is now in jail at Richmond, (Vir.) on a charge of robbing the mail at the Post-Office at Fredericksburg, Virg. of which he had been a clerk. About \$1500 have been missing, supposed to have been taken from letters.

The corner stone of the New-Hampshire State-House, was laid at Concord Sept. 24.

The building is to be erected under the superintendance of Stuart J. Spark, Esq. The stones are shaped and hammered by the tenants of the State-Prison.

Some of the Public Lands lately sold at Vincennes, brought thirty-two dollars per acre; and the purchasers were numerous.

At the late commencement of Queens' College, N. J. only five students graduated. The College exists no longer, but in the room of it is opened a Grammar School, under the direction of the Board, by a very respectable Teacher, wherein is taught all the branches necessary to qualify students for admission into the Junior and Senior classes of other Colleges.

Mr. James Eastburn, of New-York has in the Press, "Bishop Horsey on the Psalms," in one Volume octavo.

MARRIAGES.

In England, Earl Ponlett, to Lady Smith Burgess,—each about 60 years of age.

In Chesterfield District, S. C. Mr. Benjamin Hendricks, of that district, aged 86, to Mrs. Sarah Smith, aged 66.

In New-York, Mr. William Pinto, of New-Haven, to Miss Lauretta Packard of N. Y.

In Philadelphia, Mr. Dexter Stone, merchant, to Miss Harriet Ann West.

In Hanover, (N. H.) Rev. Thomas C. Scarle, to Miss Jane Day:—Mr. Frazier Carlton to Miss Maria Boyd.

In Northampton, Mr. John Derby, jun. son of John D. Esq. of Salem, to Miss Hannah Barrell, daughter of the late Joseph B. Jr. Esq.

In Marblehead, Capt. Nicholas Broughton, to Miss Deborah, dau. of Nath'l Hooper, Esq.

In Salem, Mr. George A Ward to Miss Melitable Cushing:—Mr. James Wurmsley, to Miss Jane Day:—Mr. Frazier Carlton to Miss Maria Boyd.

In Dorchester, Mr. Charles Sevens to Miss Sarah Humphreys, 3d daughter of Deacon James Humphreys.

In Boston, Benjamin Hurd, Esq. of Charlestown, to Miss Mary Fessenden:—Mr. Francis Green to Miss Hannah Litchfield:—Mr. Simon W. Robinson, merchant, to Miss Hannah Danford:—Mr. Joseph G. Spear, to Miss Hannah Blodget:—Mr. Eliakim Darling to Miss Mary Grover:—Mr. Lemuel Merroe to Miss Sarah Jarvis.

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Thermometrical Register.

Sept. 21—27, 1816.

THERMOMETER		WIND		WEATHER	
BY DAY	BY NIGHT	BY DAY	BY NIGHT	BY DAY	BY NIGHT
21 44 55	52 N SE SE	clear, clear, clear			
22 44 56	56 W SE SW	clear, cl'dy, cl'dy, cl'dy			
23 48 58	58 W SW SW	cl'dy, cl'dy, cl'dy, cl'dy			
24 50 62	59 NE NE NE	cl'dy, cl'dy, cl'dy			
25 52 56	53 NE NE SE	cl'dy, cl'dy, cl'dy			
26 40 56	42 N E E	clear, clear, clear			
27 39 46	41 N E E	clear, clear, clear			

DEATHS.

In Hannah's Town, Jamaica, at a very advanced age, John Reeder, a well known black man. He was the person who in the year 1781 after a most severe personal conflict killed the noted robber *Three Fingered Jack*, who was supposed to be possessed of supernatural powers.

In St. Domingo, Mr. Benj. Norris, aged 16, son of Capt. S. N. of Hallowell.

In Palatine, (N. Y.) of a bruise received from his horse, while executing his official duty as Major of the regiment to which he belonged, at a regimental parade, Henry Vanney, Jun. aged 37.

The three youngest children of Wm. Kerr, of Lack township, died of a diarrhoea, and in such quick succession to each other, that they were all buried on the 11th ult. in the same grave, a thing almost unheard of.

In Virginia, Rev. Thomas Lafon, aged 55; for upwards of 16 years a distinguished minister of the Baptist Church.

In Philadelphia, Mr. George D. Britt, 23.

In Louisville, Kentucky, Mr. John Todd, aged 38, formerly of Boston.

In New-York, Mr. Christopher Colles, 79.

In Westerville, Me. of an attack of the apoplexy, Mr. Jonathan Nelson, formerly of Lincoln, Mass. aged 34.

In Bluehill, Me. Widow Sarah Witham, 84.

In Augusta, Miss Susan J. Coney, aged 18.

In Dighton, Capt. Ephraim Mathaway, 97.

In Ipswich, Daniel Rogers, Esq. aged 81.

In Westborough, Mr. Rodolphus Miller, aged 28.

In Barre, Mrs. Hannah, wife of Mr. Earl Rice, aged 29.

In North-Brookfield Mr. John Marsh, 28.

In Framingham, Mr. Aaron P. Edgett, 49.

In Westhampton, Mr. Justin Edwards, 64.

In Deerfield, Mr. Edwin Parker, aged 23.

In Medway, Lieut. Oliver Adams, aged 28.

In Lynn, Mrs. Abiah P. Richardson, wife of Mr. Benjamin R. aged 39.

In Hingham, Mrs. Martha Barns, aged 44.

In Salem, Mr. Gamaliel Hodges, son of Capt. G. H. a student at Cambridge University, aged 19—Mrs. Hannah, wife of Mr. Gilbert Lefavour.

In Marblehead, Mrs. Anna Pearce, aged 95.

In Brookline, Mr. Samuel Hammond, aged 26, son of Mr. Jonathan H.

In Boston, Mrs. Elizabeth, wife of Nathan Tyler:—Mr. George Coates, aged 18.—Mrs. Enniece, wife of Capt. Edward Cutler, aged 75.

NOTICE.

THE annual meeting of "The American Society for Educating Pious Youth for the Gospel Ministry," will be held on the Hall of the Massachusetts Bank, in Boston, on WEDNESDAY, the 23d inst. at 10 o'clock. A M. and a discourse delivered before the Society at the Old South Church at 11 o'clock; after which, there will be a collection in aid of the benevolent and pious societies.

Oct. 15. ASA EATON, Clerk.

Clergyman's Almanac for 1817.

JUST published, and for sale by LINCOLN & EDMANDS, No. 53, Cornhill.

The CLERGYMAN'S ALMANAC, for 1817, containing a great variety of interesting communications—price 9 dollars a groce, large size; \$4.50 small size.

Poetry.

FROM MOORE'S SACRED SONGS.

Air—Haydn.

"He healeth the broken in heart, and bindeth up their wounds."

Oh! thou, who dry'st the mourner's tear,
How dark this world would be,
If he who has but tears to give,
Must weep those tears alone!

The friends, who in our sunshine live,
When winter comes are flown;
And he who has but tears to give,
Must weep those tears alone.

But thou wilt heal that broken heart,
Which like the plants that throw
Their fragrance from the wounded part,
Breathes sweetest out of woe.

When joy no longer sooths or cheers,
And ev'n the hope that threw
A moment's sparkle o'er our tears,
Is dimm'd and vanish'd too!

Oh! who would bear life's stormy doom,
Did not thy wing of love
Come, brightly wafting through the gloom
On peace-branch from above?

Then, sorrow, touch'd by thee, grows bright
With more than rapture's ray;
As darkness shows us worlds of light
We never saw by day!

Miscellany.

SUFFERING POOR.

A society has recently been formed in London "for the relief of the suffering poor in the north of England." We have no other acquaintance with its object than is furnished by letters addressed by the sufferers to the Society. From these it appears that owing to a decline in the coal and iron trade, many of the iron works and collieries that have been hitherto kept at work, are stopped—in a place near Birmingham some thousands have been out of work many months, living upon charity and the sale of their household furniture; in the township of Bilston alone are 717 families without food except what is given by charity; and in five parishes there are 15,000 out of employment. The parishes are overwhelmed by the numbers applying for aid, and could afford but a partial support. Liberal individuals exerted themselves to relieve the sufferers, but their resources were soon found inadequate. Companies of 5, 8, or 12 poor manufacturers, able and willing to work, had daily to solicit bread in vain, and to go to the fields to procure what they could. Many dispersed through the country, offering to work for a little food, but still their wives and children were starving at home. Some it is said have really died of starvation—in many cases, want of food has been the primary tho' not immediate cause of death. The following anecdotes will give some idea of the distress:

"A few days ago, a woman was found about 60 yards from my brother's house; she had a young child in her arms; exhausted by hunger, and unable to proceed, she was found on the ground, with the child at her breast, in a senseless, and, to every appearance, in a dying condition; she however reviled, and we administered such food as we considered most suitable for her. When she could speak, she told us her husband had got no work; that she had several children at home, to whom she had given all she could beg the two preceding days; that she had nothing during that time, and had famished herself sooner than they should die for want; she had walked to where she was found, and being unable to proceed farther, had resigned herself to her fate, and would have perished for want within little more than a mile from her home, had we not happened to have found her."

"A respectable individual, possessed of extensive information in the iron trade, who had been a confidential foreman in a large concern, and lived in much credit, has been for some time, with a wife and eight children, destitute of a sufficiency of bread. Many poor families, distinguished for their sobriety and industry, with 6, 7, or 8 children, are in the same disastrous circumstances. I have repeatedly saved a man, his wife, and six children, from absolute starvation, who were reduced to eat the cabbage-stalks, and the refuse of their little cottage-garden, as the only food they could obtain."

The poor sufferers are patient and honest, in the midst of their distress, and though thousands are reduced to starvation, there is very little depredation in the country.

BONAPARTE.

From a London paper, of August 21.

The following has been transmitted to us by a correspondent with whom we are acquainted:

"I have received a long letter from an old friend, an officer of rank, dated Plantation House, St. Helena, 19th of May; and although he had been there five weeks, he had only seen Bonaparte once, from his very great dislike to all the high authorities set over him. The first day after the Governor arrived, he went, accompanied by the Admiral, and attended by other Officers. On their arrival, Bonaparte refused to admit them, on the score of illness; they found that to be false; they, however, returned, and went the next day. He was apprised of their coming, and again made the same excuse, but afterwards gave the real one, which was, that he would never admit the Governor with the Admiral, to whom he had taken a perfect hatred. He then received them, but the Admiral was not allowed to come in. He conversed with Sir H. Lowe, about half an hour in Italian, and then addressed himself to other officers, &c. making the usual inquiries about their country. My friend wished to avoid this by immediately interrupting him, saying that he had the honor of being introduced and known to him at Elba; but he would not be put out of his usual way, took no notice of it, but went on with his string of questions. After he had finished, Bertrand (who introduced my friend Elba) told him the same thing. Ah, said he, I recollect you at Porto Ferrajo, and directly made inquiries for Gen. Montresor and Lady Sondes. He says that Bonaparte is altered very much; indeed so much so, that nothing but ocular demonstration could have made him believe it. He is much broken, become very corpulent, with a large jowl, exceedingly sallow, and getting bald. He seldom dresses in uniform, and becomes plain clothes. When my friend saw him, he wore a green coat (a color that he is very fond of.) The buttons all bore devices of various animals, such as badgers, dogs, foxes, &c. from which we conclude it was his hunting coat, though he could hunt little else but rats. He exclaimed bitterly against the

English for sending him there, and that the Calabrese were an example of humanity in their treatment of Murat compared to us. His followers have christened it the island of Desolation. My friend on the whole does not like it. He says that their house, (the Governor's) is such a one that it would be admired even in England, and there are a number of pretty cottages on different parts of the island. Peasants and partridges are in abundance (the former of a very beautiful plumage) and some wild peacocks."

Grand Canal.

The Hon. De Witt Clinton and Samuel Young, Esq. have returned from exploring the route of the contemplated Canal. Messrs. Hawley and Elliston assisted; Stephen Van Rensselaer, Esq. was prevented, by sickness in his family, from proceeding further west than this village. Mr. Clinton, on his return, spent two or three days in this village, and spoke in the most encouraging and confident terms, not merely of the practicability of accomplishing the projected work, but of the comparative ease and expedition with which it may be done.

Indeed, upon this survey they have found the obstacles to its completion, fewer in number, and less in magnitude and difficulty; than even the friends of the measure have anticipated. The Commissioners have directed very minute and accurate surveys of the whole route to be made, and for that purpose have appointed surveyors of the most approved skill, science and accuracy.

The route is divided into 3 sections. Charles C. Brodhead, Esq. is appointed to survey the eastern part. Benj. Wright, Esq. the middle, and James Geddes, Esq. the western division. These gentlemen have entered on the performance of their duty with a zeal that promises its faithful execution. It is confidently expected that the facts collected by the Commissioners, and the evidence and information furnished by the Surveyors, will be sufficient to confirm the former friends of the Grand Project, to banish the doubts of the timid and wavering, and allay or quell the hostility of its opponents. To the next Legislature, the world will look for acts worthy of the mighty undertaking, worthy of the munificence and dignity of the State.—*Utica Patriot.*

Hard Times.

Mr. BROWN—I happened to step into a store, the other day, where a neighbor of mine was reading in the paper some remarks upon the causes of the hard times. After acknowledging the justice of the observations, he laid down the paper and passed out with me. It was just before noon. He accompanied me a few steps, and then entered a tavern. "These are hard times," said I, as he left me. He made no answer, but hurried within the door. He must have his dram before dinner, even though his family are deprived of many little conveniences, which the "times" prevent his purchasing. The "times"! Yet his daily drama can be afforded. He can afford a shilling, or more, a day, for the gratification of his own beastly appetite; but the comfort of his wife and children must yield to the pressure of the times! He has some debts which trouble him; yet he daily spends at the tavern the interest of a thousand dollars! He complains of his ministerial tax—of the extravagant salary of his minister. Yet his drama cost him four times as much as the amount of ALL his taxes. In short—he complains of his poverty, and daily spends for nought, and worse than nought, what would find his family with bread. Surely reason has "fled to the brutes beast!"—*Worcester Spy.*

Something of the curious.—On Wednesday morning, one of our scientific anglers, Mr. Ellis, brought in three fish upon one hook, the largest a fine bass, weighing about three pounds. The hook had been baited with a small live club, which was swallowed by a bass of about a half or three quarters of a pound weight; and the whole swallowed, rather partly swallowed by the large fish, leaving the tail of the smaller bass projecting from its mouth. This spectacle establishes a fact in Natural History, we believe not generally known, that the voracity of this fish induces it to devour its own species. Ab. Argus.—

AGRICULTURAL.

Communication by Gen. Humphreys to the Agricultural Society, of Connecticut, on making Cider, and preserving Pomace as a substitute for Hay.

The enemies, which threatened the destruction of our apple-trees, have been principally destroyed themselves, by the extraordinary seasons that we have lately experienced: insomuch that there is a plenty of apples in many parts of the country. It is desirable that farmers should use the best economy with respect to the fruit, and the management of the liquor to be extracted from it. With a little scientific attention, it may undoubtedly be made a much more important article, in rural economy, than it has been in times past.

Sometimes it is necessary to gather the fruit early, to prevent its being lost; or because it is more convenient to perform this labor then, than it would be at a later period.

If apples are picked from the tree when unripe, they should be suffered to remain in heaps, on the barn floor, or under cover, until they shall have lost some of their austere hardness. It is better that they should thus become too mellow, and even begin to decay, than to be put into the mill while hard.

The trouble of sorting and gridding together those of the same description, as nearly as may be, will be fully compensated by the improvement of the liquor.

Apples should be ground or macerated more into a pulp, and continue longer in that state before the juice is expressed, than has been usually practised.

Some farmers are in the habit of filtering their Cider through sand. They think, that it not only frees it from all foreign particles, but likewise that it has a tendency to preserve its natural vinous taste, and prevent it from growing sour.

Particular care ought to be used, with respect to the cleanliness of the casks, to prevent it from being musty.

It is believed that Cider, well made here, is commonly of a better quality, than it is in England, or on the continent of Europe, whether drawn from the barrel or bottle. The month of March is the time for bottling. When carefully prepared and bottled, it is almost equal to Champaigne wine. Many good judges have been deceived, and pronounced it to be the latter. When farmers cannot procure bottles for any part of their Cider, they may render it highly pleasant to the palate, and valuable in the market, at a trifling expense, by drawing it from one cask into another, and thus ripening and refining it.

In many places, it is sold for a quarter of a dollar a bottle. It is such an excellent succedaneum for the juice of the grape, that import spirituous liquors may be in a great measure dispensed with, provided proper skill be bestowed, in the process and preparation of the Cider. The fruit is at hand, and is plenty. Within the last twenty years, a great improvement has taken place, by the introduction of several kinds of fine apples, before uncultivated in the State. It must be owing to the negligence of any owner of a little land, who shall be long without them.

In the first settlement of New-England by the Europeans, probably there was hardly a mile square, in which Grape-Vines were not found. The soil and climate are, therefore, favorable to their growth.

Vineyards might doubtless flourish, and vines of a good quality be made, in great abundance. Much labor, however, would be required. It is a question, yet to be decided, whether it be most advantageous to cultivate Orchards or Vineyards. Those, who have the conveniences, would render a service to the community, in deciding this point by experience. Some of the members of the Society are making laudable efforts for the purpose.

It is well ascertained, that the Pomace, from which Cider has been obtained, still retains a great deal of nourishment for animals, and that most kinds of live-stock eat it greedily, in its neglected and often dirty condition. It has been but rarely laid up for use in the winter. During the present scarcity of hay, when recourse ought to be had to every possible expedient for increasing and skiving out the quantity of forage, would it not be advisable to save all the Pomace, in the best possible manner? If no better be suggested, it is recommended, after the cheese shall have been sufficiently pressed, that it should be cut up and dried, only so much as to prevent its souring or rotting by fermentation, and then placed in thin layers, in a mow or stack, with a competent layer of any kind of straw between every two layers of Pomace. Some of its nutritive qualities will be imbibed by the straw; and a portion of salt, sprinkled in the mass, will make it still more palatable. A few farmers, who have made the experiment of curing Pomace, state that it is worth, at least, a dollar a hundred, in common seasons.

Others have attempted to convert Pomace into manure; but they are said to have failed of success, for want of adopting a right mode for correcting the vegetable acid.

The result of all farbet trials, for making an article, which has hitherto been of little utility, valuable in any way, would be very acceptable to the Agricultural Society. After the earnest invitations which have been given to farmers in general, it is a remarkable fact, that but one communication has been made to them, in answer to the questions proposed in the Agricultural Almanack for the year 1816, by any person, who was not a member of the Society.

N. B. The same method, which is above recommended, may be made use of, for curing Indian Corn, which has been sown for cash or credit.

Also, on consignment, an Invoice of best Bristol Crown Window Glass Oct. 1

MIRICK WILDER,

No. 34, UNION-STREET. Has for sale,

SUPERFINE and low priced Broadcloths;

do do Cassimeres;

Hunters Cloths; blue Plains; Stockinets;

Duffils; Coatings; Rose Blankets;

White and colored Flannels; Baizes;

Swanskins; Bockings; 7-4 green Baizes;

Cords; Worsted Hoses;

Marseilles Quilting; Tactinet Vesting;

Silk Flag and Baudanna Hulks;

Cotton do do do;

Irish Linens; white and colored Cambrics;

Quality and Shoe Binding; Dutch Crapes, &c.

Oct. 1, 1816.

Flannels, Baizes, Duffils, Plaids, &c.

WILLIAM BATES,

No. 4, CORNHILL-COURT,

HAS for sale, White, Red, Yellow, & Green

Plaids; Baizes; Duffils; Scotch and

Tartan Plaids; Toilett Vesting; Hunter's

Cloths; Pelisse do; superfine Broadcloths;

blue Plains; Cassimeres; Point Blankets; La-

des; Slate Worsted Hoses; Gentlemen's mix'd

do; Green Table Cloths.

A few 8-4 Scarlet Merino Shawls, with a

handsome assortment of Lace Goods; Lace

Vests and Shawls; plain, black and white Lace

Veiling, &c. which he offers for sale on very

reasonable terms.

Oct. 1.

HARD WARE.

No. 33, UNION-STREET.

HOMES & HOMER have received by

the late arrivals from London, Liverpool,

Amsterdam and Bristol, an extensive assort-

ment of Cutlery, and Birmingham Goods,

which they offer on good terms, for Cash

or credit.

As they conduct the whole business on

terms of cash, from the rag to the hand,

they feel a confidence in warranting

Goods equal to any made at

Country Traders supplied at

Upholstery.

Warranted Live Geese FEATHERS.

Common do do

Russia and Lisbon do

BEDS furnished at short notice

Elegant crimson and green Silk

crimson Velvet, with every necessary

for Churches.

Large and small HAIR MATS

with a great variety of other Uphol-

Brussels and other Carpets made in

a faithful manner, and the Business

is above.

Paper of all kinds,

Manufactured by M. GRANT, Jr.

Newton, and for sale at No. 6, Union

STREET.

300 reams demy Printing Paper

Superior white Somers</